













# A CALL UPON THE CHURCH

FOR

PROGRESSIVE ACTION,

TO

ELEVATE THE COLORED AMERICAN PEOPLE.

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THE African Church in America, strange as it may appear to the benevolent views of philanthropy it is nevertheless true, that a large body of respectable colored Americans, coerced by ill treatment, withdrew themselves, on account of their complexion, from a church they highly esteem—the Methodist Episcopal—to establish a separate one under the assumed name of African. Not that the name in itself is objectionable in its proper place, but the result in an emergency, brought about against the better judgment of the enlightened and liberal part of the community, still there seems to be a desire, on the part of some, to perpetuate the name of Africans upon our posterity, no matter how injurious it may be to them, even as it is now to us; surely we are grievous sufferers from the name, no matter how remote consanguinity may extend, no matter what the country where our lot had been cast to be born, whether it had been in England, France, Germany, Spain, or in this great model Republic, America. Our would-be lights, without one solitary good reason, keep up dark complexional distinction, as matter of great confusion in the midst of our people, which is at variance with our true interest, simply because, in the origin of separate church, the name, African Church, was forced upon the “institution of the church,” composed of colored Americans; how it happens that our predecessors assume the name “African,” we cannot explain. All concerned in the difficulties of the church were Americans. We admit it was interesting and novel to behold a body of one Christian communion, distracted and split, not from any difference of religious views or opinion, but simply on the shades of complexion. The business was American, transacted in America. (The late Rev. Peter Spencer,\* in Wilmington, Delaware, a few weeks before his death, in serious conversation, informed the author that he and his party was the first colored people who withdrew from the church, and established one for themselves.) The brethren had a perfect right to do so, and retain their national character, birth-right. Here it may not be improper for the reader to be informed of some of the grievances which led to the establishment of a separate church. Prosperity was one cause. Prosperity sometimes is as danger-

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\* Brother Spencer was in a great measure opposed to education, temperance and every other improvement of the age; and allowed none but his own people to supply the pulpits under his control.

ous to peace and the security of churches, as it is to individuals and nations, who depart from the truth as it is in Christ Jesus. About this time the Methodist Church in the United States had begun to emerge from obscurity and assume a popular position among other Christian denominations in this country. The Church was composed of many colored people, who were zealous supporters of the cause; and now the Church had begun to experience an increase of white members, they became elated with the acquisition, and pride was introduced into the Church with this temporal prosperity, and those who were in authority soon imagined that our color was objectionable to the increase and prospects of white brethren, upon terms of Christian fellowship. Hence, persecution began to develop itself in such forms as to be injurious to us as members of the Church, which offensive behavior was continued to be acted towards the colored members until a final separation of the parties took place. First, our seats were wanted to supply others, and the colored members were removed to inconvenient parts of the house. A new order of discipline was exercised upon colored members, exclusively to their detriment, laying on heavy burdens and making odious distinctions about seats in the church. Besides, we were denied the right hand of fellowship—although we formed a component part of the worshipers and participants of all the ordinances established for religious observance in the house of God. There is no evidence that the colored members committed crimes, or violated discipline, no, none, if they had, surely they would have been visited with the severest penalty of the law. Still it is heart-rending, even at this late period, to relate the occurrences which frequently take place on days set apart for solemn feast on the emblems of the body and blood of Christ, to hear our worthy pastor say—addressing colored communicant brethren, reproachfully—"The colored people in the gallery must not approach the table until the white people are served;" after which he would say: "The white brethren are done, the colored people may, if they choose, come now, if they feel disposed." Under such outrageous treatment, there was no time to hesitate about the course to pursue relative to a solemn duty they owed themselves. Still the colored brethren, with exemplary Christian meekness, put up with these manifold contumelies, until necessity caused them to cut loose from the Church. We do not censure the brethren, far from it, for their manly indignation and withdrawal from this self-righteous Church. We regret that they suffered themselves to be insulted more than once, especially as they had to bear a full portion of the necessary means to sustain the ministry—the abuse, these faithful colored brethren were subject to, calls aloud for redress. But the Church spurned their complaints. Under these trying circumstances, the aggrieved party held prayerful consultation on the merits of their just complaints, to which the Church was deaf. The brethren were united in their action; their interests were identified, and after a siege of litigation, commenced by the Church, to compel the colored brethren to be subject to their authority had failed in a court of law, the brethren then effected a complete separation, which resulted in the establishment of the so-called African Church in America. Whilst we heartily concur in this independent movement of the brethren who came out from among unkind teachers and persecutors and formed an association among themselves, as they were privileged to do, by their spiritual claims, in part with others, from the inheritance, equally divided among all men, in virtue of the advent, teaching, death and resurrec-



tion of Jesus Christ—it is to be lamented that these worthy brothers, under the circumstances, confessedly perplexing and novel, after seeing their duty marked out by the signs of the times, did assume a name repugnant to the necessity of the occasion, and in some measure, though perhaps they did not anticipate any such results, involve their own destiny,\* and the destiny of their posterity of the rightful claims of brotherhood, with the American people, of whom we form an integral part; and now, in after days, the consequence of this very circumstance over which we had no control, in advising a foreign title to be applied to Americans in order to be distinguished in any form or manner whatsoever. This erroneous name, together with the settled prejudice entertained against our color, remains, and is measurably held, if not in reproach, at any rate an available excuse for a powerful enemy, the American Colonization Society, to use with extraordinary effect and bitter zeal as a weapon of our own make, to expel ourselves from our beloved country, although we have not committed any crime;† on the contrary, we are exceedingly orderly, peaceable, and as well behaved as any corresponding number of American citizens. This subject of nationality has been forcibly brought to my view, in a remarkable manner, in Halifax; in rather a hasty visit to the British Province of Nova Scotia, last summer (1847), where, to my great surprise, I found the African Church of America established; not that the Queen or Council desired any peculiar designation, for her loyal subjects, but the barbarous reminiscence of American prejudices, imported wholesale, in the Province by the emigrants themselves, from the United States.

During my sojourn in the hospitable city of Halifax, a public meeting was called by the Anti-Slavery Society, established in part, through the instrumentality of leading members of the African Baptist Church. The constitution for the good government of the Society, which admits Africans only to membership, was read; by and bye there was not a solitary African present, neither was there any provision made for their descendants to become members of the Society; after which I was invited to speak, on the moral advantages of Anti-Slavery Societies. Having availed myself of the proffered privilege, I embraced the opportunity to explain, what I conceived to be an error in the constitution, which makes complexion or nation the base of membership, in a real free country—under whose royal institutions, the members of the Society enjoy “life, liberty and the pursuit of happiness” unmolested. The error being discovered, in the explanation of my remarks, the offensive prohibition being removed, several British subjects, not Africans, however, made application for membership on the spot, and were accepted members of the Anti-Slavery Society with acclamation. Besides this pleasing incident, I had the satisfaction to witness, in part, how some of the popular British laws are administered, in Church and State, in the Province. And I feel it a duty, and an inexpressible high privilege, I have to entertain and express my humble admiration and delight, in the laws of the Province, which are just, equal and fair for every body. This brings to my recollection, of the close of B. J., *alias* U. S. Border War, in Canada, for the acquisition of more slave territory, and re-capture of — thousands

\* Was it not that God raised up Garrison and his friends to check the Colonization Society's iniquity to the free colored people, probably long ere this all of us would have been expelled from home.—[See *Maryland and Virginia Laws*.]

† Except it be a crime to bear injuries and insults without retaliation.

self-emancipated free men, I chanced, for the first time, to behold the fact of colored and white people living together in one and the same country (the American Colonization Society's declaration to the contrary notwithstanding) upon terms of equality and fairness, without apprehension of destruction to the peculiar race of either. But at that time having lately removed, with my family, from one of the strongest patent slave states in the Union, to one near equally distinguished for complexional prejudices, although a professedly free state, hence, I regard the novelty and appearance of equality extended towards colored people, ephemeral, merely the effect of their good behavior in the war which had just been brought to a close; that this observance of equality and personal liberty to them, was owing to their fidelity and undoubted loyalty to the Queen and country, rather than any fundamental law of the realm.

Such was my impressions, owing perhaps, to my familiarity in a continuance, all my life until then, observing the marked distinction, slave laws make with the complexion of persons. My experience and knowledge of the world was very limited, and exposed to the deleterious effects of those whose lives have principally been spent in a slave state, where cruelty is not regarded with abhorrence. Hence, I could hardly conceive how it was that one law was to govern the British empire, in fact, and that without reference to complexion. My stay in Canada being brief, all that might have been interesting, has been effaced from my memory until the present time.

Since the foregoing has been written, I distinctly recollect the advice, and the efforts of those holy men—Rev. Mr. Grassett, of the Established Church of England, and Rev. Dr. Rolf, of the Reformed Church, and Rev. Mr. Lynch, in Toronto, to discourage separate schools and churches, exclusively for colored people, under the title of "African," when all of the churches and schools in Canada were free and open for all British subjects, irrespective of complexion. We are free to confess, the appellation of the term "African," when applied to native born Americans, has a great smatter of the marvellous about it. It has happened, and the name of "African" has been attached to us whether we approve of the arrangement or not, and there will be some embarrassments attending a removal of the annexation, unlawful as it may be for it to remain against our will. However, with the application of proper measures for that purpose, and with some necessary expense in the matter, it may not be a very hard business to erase an erroneous imputation on the character and name of near three millions and a half of American citizens, cast upon them without the slightest authority, and which experience teacheth, is not suitable for the present age of improvements. The objectionable name should be forthwith removed, for the more reliable one of American. The name of African, when applied to us, has hitherto and continues to entail odious distinctions at home and disrespect abroad.

Brethren, you are called upon to act in this matter to have aliases removed from your name and character. Every hindrance in the way of advancement and citizenship, at home, should be stricken down. The signs of the times gives the assurance that we are respected abroad as American. The artificial name "African" applied to us, is a local evil, and has engaged the attention of experienced men long ago; but, like slavery, the name is considered patriarchal, its mischievous effects must be borne, regardless (for a time) of consequences. The subject cannot be mentioned without agitation, when,

in fact, it is one of the chief causes of agitation. Remove the cause, and agitation will cease to exist. But how are we to get rid of it? seeing many societies are already incorporated with the name "African" attached to the Act of Incorporation. I would ask in reply, how are you to get rid of all other evils? Cease to do that which is wrong, and learn to do that which is lawful and right, and you will save your soul alive—is the language of truth, which requires serious attention if we desire to profit from the instruction recorded for progressive action. It is very remarkable how tenacious we adhere to ancient habits, despite of the vast improvements of the age in which we live; and notwithstanding the name "African" has nearly identified colored Americans, as foreigners and sojourners, in the land of their nativity. Nothing has been done to cast off false impressions, and assume the claims of birth-right as American citizens.

Still the African Church, as we find it, exercises an extraordinary and a powerful degree of influence, not only over the vast multitude of its own peculiar members, in the United States and Canada, but everywhere else, where colored Americans are located; and, strange as it may appear, it happens that there is a very remarkable coincidence which actually does exist at the present day with white and colored Americans, while politicians of the free (Northern) states grievously complain that the officers of State, from President down to tide-waiter, are principally—perhaps near or quite two-thirds—of the most important offices are in the hands of Southerners; so also, is the African Church north, in the hands of Southerners. But, God be praised, from very different and opposite motives—the former to perpetuate slavery, the latter to make free men out of slaves, and may thus be briefly explained: the complaint of the free North is, that slaveholders, who are in the minority, have dexterously managed, through the assistance of Northern dough-face sympathy, to monopolize the chief offices and patronage of the general government, to the almost entire exclusion of Northern men, who approve of universal emancipation. Hence, but a very few Anti-Slavery men are returned, elected members to Congress, and those few, are measurably denied the rights of speech on the wrongs of American slavery; they are subject to personal insults from slaveholders, with impunity. Especially has silence been observed in the Senate of the United States, where that honorable body had, according to the bragg of slaveholders, agreed not to discuss the right man had to be free in this country; an incident, however, connected with gratulation on the French Revolution, and in an attempt of seventy-five American slaves, at the seat of general government, peaceably to make an attempt to become free men, turned the scale and broke the long smothered silence of the Senate, perhaps providentially. It appears Mr. John P. Hale, a Senator of the free state of New Hampshire, asked leave of the Senate to introduce a Bill for the protection of property, in the District of Columbia. Simple as the requested was, it brought down a regular storm of invective upon Mr. John P. Hale, from slaveholders, in the Senate, who affirmed they could perceive a leaning in the request, favorable to the abolition of slavery, at the seat of government. Moreover, the life of Mr. H. was threatened—to be hung with a rope on the tallest tree on the Mississippi, by a member of the Senate, who pledged himself to be the executioner, and who invited Mr. H. to that refined region of country, where he cannot penetrate ten miles before he will see the beauteous effects of slavery in its real character.

The proceedings of Congress, for that day of glorious excitement for liberty and slavery will disclose the zeal, manifested for the peculiar institution; it will also tell how many Senators came to the rescue for the free institutions of the free North. How long Northern members in the Senate of the United States will remain under the surveillance of the South, we are not prepared to say, however, in despite of the acute and sensitive Southerners, who had contrived, and kept the lips of Northern free men sealed on the subject of slavery, in the Senate for many years. Their over zeal to suppress arguments and bully free men into silence have signally failed, in this instance, under God—thanks to John P. Hale. Perhaps the conservative gentlemen of the Senate will cease to be masterly inactive; and now the question of liberty, or the extension of slavery, is fairly before the Senate, it may not be matter of surprise, if the great expounder of the constitution take a turn and give his views in length upon the rights of universal liberty and equality, in this great republic, which may insure his election to the Presidency.

On the side of the African Church, North, there is an overwhelming majority of colored Americans in the Northern States, Canada and Nova Scotia, principally from the South. Of the six Baptist churches in Philadelphia, perhaps there is not one hundred of the whole number of members, over twenty-five years old, who are not direct from the South; this rule perhaps, strictly, may not apply to all other churches, but in point of fact, there would be a great sprinkling among the brethren, if it was ascertained by correct computations, how the matter stands.

Besides, there is no hindrance except the want of sufficient stipulated salaries to Northern men, who may choose to avail themselves of the precarious privilege, to preach and overlook the spiritual concerns of a Church and congregation, without permanent support of the seventeen or more churches located in Philadelphia. So far as I could ascertain there is not two, perhaps not one, of the officiating clergymen who preside over their respective congregations, are selected from states north of Maryland to supply the various pulpits in Philadelphia; in the same proportion, generally, are the subordinate offices distributed among the brethren.

**HOUSES.**—Some of the houses dedicated to the service of God are airy, handsome, large and spacious buildings. The Methodists—of which there are various independent connections—take the lead in numbers. Bethel Church in this city, Philadelphia, it is said, has about three thousand communicant members. Bethel Connections extend all over the states, where colored people are allowed to worship God, and in Canada; they have, also, a church in the Northern Liberties and in Moyamensing, that will seat several hundred persons very comfortably: these buildings are arranged in modern style, in every respect adapted and well-suited to the purpose for which they were intended. Little Wesley Church (Little Wesley), is an independent church and congregation of Methodist people, perhaps there is eight hundred, or more, in her communion. Little Wesley is in close and friendly alliance with the Bethel connection. There are other houses in various parts of the city, that have regular and large congregations in attendance, that are flourishing branches of the Bethel or other independent churches. The Bethel has three bishops to overlook her vast and extensive spiritual concerns; the senior bishop, Rev. Morris Brown, is located in Philadelphia, a South Carolinian of unblemished character, distinguished for the urbanity of his

manners—his honesty and moral rectitude have contributed, in a great measure, towards the enlargement of the connection over which he presides. The second bishop, Rev. Edward Waters, is a Marylander, located in Baltimore, an excellent good man. The junior bishop, Rev. William Quin, (I am not informed from whence he hails,) his field of labor, for many years, has been extensive in the Western Country, where it is honorably reported, he has accomplished a herculean work in the missionary cause—a leading pioneer with the gospel plough, in that vast section of country. The junior bishop has the advantage of some education; indefatigable in business—indeed, it is said, he is a divine the most active and useful, of great experience in the management of the affairs of the connection.

**BRICK WESLEY CHURCH.**—Brick Wesley is located in Philadelphia. This connection is independent, and its branches are spread through the country. They are in close and friendly alliance with Zion Methodist Church of New York. Brick Wesley has lately been beautifully modernized, and is now tastefully arranged and lighted up with gas lights, for evening service; is the next largest congregation of Methodist to Bethel. The present worthy minister in charge, Rev. John J. Moore, is one of the most eloquent Divines of the present day; endowed, in a high degree, with common sense, extraordinary enlarged benevolence, elevated in his views of enlightened christianity and religious duties; gifted with a sound education himself, and thirsting for more, he pressed the subject of moral virtue, intellectual culture of the mind, with education in general, to his people, with a dignity and zeal almost unsurpassed.

**JOHN WESLEY CHURCH.**—John Wesley, Methodist, is another independent body. They have lately erected a new building, located in Shippen, near Eight street; they have a thriving congregation. There is also, a large and respectable congregation of Methodist, in Brown street, Northern Liberties, with a neat and spacious edifice, formerly a branch of Sharp Street Church, Baltimore. These brethren, I have been informed, declared themselves independent of Sharp Street Church, and now manage their own concerns in their own way.

**THE UNION METHODIST.**—This Church, the Union Methodist, is a branch from the Union Methodist Church in Wilmington, Delaware, established by the late Rev. Peter Spencer, who was Presiding Elder, from the origin of the church until his death. This brother and his followers were the first colored people in the United States, who separated themselves from the white people. This Connection is independent and conservative—stands aloof from all other denominations of christians; in numerical number, perhaps the Union will vie with any other sect, except Bethel. Brother Spencer, in his life time, managed the whole Connection; and such is the reverence in which his memory is held, that his principles, laid down for the government of his Church, are strictly adhered to by his preachers and people even to this day. And every quarterly meeting since his death, an interesting discourse on his character and usefulness, is pronounced to his people, which is a large body, having many fine churches. The branches of the Union Church extend eastwardly as far as Portland, Maine, though the principal body is located in Delaware—the parts adjoining Pennsylvania on one side and New Jersey on the other, that borders on the Delaware. All of their churches are built in a peculiarly contracted style. This society seems to oppose improvements of every kind. Even in their buildings, their new churches, of which

they have several that are good and substantial edifices, are built on their old plan, very remarkable in its style of architecture, or the want of it. Another remarkable circumstance in the Union Connection—although it happens that some of the most respectable people in the country are in her communion; indeed, it is said, none but real estate holders are allowed to preach or hold any office. They have little use for books; in part, they are decidedly opposed to progress, or instruction, temperance, &c. &c. They will not allow a brother, who is not of their own communion to occupy their pulpits, from the fear of having their religious views adulterated with strange doctrine; their own is peculiar. There is also a small branch of Protestant Methodists in Philadelphia.

**PRESBYTERIANS.**—There are three Presbyterian Churches located in Philadelphia, one old and two of new schools; one of the latter was lately dedicated, of which Rev. Stephen H. Goscester is pastor. This beautiful edifice is called the Central Church. It excels in magnificence all other churches at present in Philadelphia; all three of the Presbyterian churches however, are very pretty buildings.

**BAPTIST CHURCHES.**—There are six Baptist churches in Philadelphia. Some of their buildings are splendid; especially Shiloh, a new congregation and a new church—a split from the Union Baptist. This congregation seems to be in the way of successful experiment. It appears Shiloh has been marked with special favors of Divine grace. Shiloh, like all other fashionable churches in Philadelphia, is lighted up with gas lights, for evening service.

**EPISCOPAL CHURCH.**—There are also in this city an Episcopal Church of excellent standing, St. Thomas—an airy, large and spacious building. St. Thomas has been completely re-modelled of late years, to keep pace with the progressive improvements of the age. This church has a respectable, intelligent congregation; Rev. William Douglas, an efficient clergyman, formerly of Baltimore, is Rector. Mr. Douglas is not only highly esteemed by his congregation, for faithful discharge of pastoral duty—but by the whole diocese, as a worthy, devout and upright christian; remarkable for sagacity and the excellence of good common sense. The urbanity of Mr. D.'s manners has secured him many warm friends beyond the sphere of his own Communion. He fills the appointment to which he had been unanimously called by the congregation of St. Thomas Church, with great dignity; he is acknowledged to be an excellent reader. Mr. Douglas has the advantages of a good education.

In addition to the above enumerated churches, there are various other small congregations which usually assemble in different parts of the city, for religious observance of the Sabbath, which keep the missionary spirit alive, and no doubt effects some good in that way.

Wake up sinners, and extend the Gospel privileges among the poor! The Churches in Philadelphia are abundantly able to do an amazing amount of good if they are enlisted in the Anti-Slavery cause, to any considerable extent. These churches constitute much wealth and respectability in their members.

**NEW YORK CHURCHES.**—The city of New York has about nine or ten churches appointed for colored people; not many of them claim to be African Churches; most of them are Anti-Slavery, and encourage their lecturers and preachers to hold forth in the various and respective meeting-houses. The Methodist denomination has the largest number of congregations and churches in the city. Zion methodist is

a very large connection of respectable people, scattered in large flocks over the United States and Nova Scotia. Zion Methodist Church is in close and friendly connection with Brick Welsey Church in Philadelphia. This church in New York city has near or quite two thousand members. The building is made in modern style, airy, convenient, large, spacious, substantial, neat and plain in all its arrangements. The superintendent of this connection, Rev. Christopher Rush, is said to be a Southerner and a strong abolitionist—he prays and preaches for the downfall of Slavery and the extension of universal liberty, in view of the moral and religious plans adopted for the education and improvements of colored Americans. He takes a responsible lead frequently in the prominent anniversary meetings of the Anti-Slavery Society; he is found in the midst of them, and his voice is heard aloud in favor of the cause, regardless of personal consequences, which he leaves to God. We are informed the superintendent has the advantages of education; moreover, he is said to be very benevolent; of great experience; a good pulpit orator and of fervent zeal in the cause in which his time and talents are devoted. The minister in charge of Zion, Rev. J. P. Thompson, has the advantages of education, and is reputed to be an efficient divine, in the connection of which he is a worthy member.

Bethel Church in New York is a branch of the same name in Philadelphia; their building is large and commodious; their congregation is also very large—next largest in numbers to Zion. This Bethel in New York has a chapel also in Dominico street that is well attended by a respectable congregation.

Asbury Methodist Church is an old incorporated body; had a beautiful building in Third street near the East river, but owing to some difficulty with the bishop, Rev. F. P. Graham, who advanced money, for the edifice, four or five thousand dollars, the church was sold lately, and, if I am correctly informed, the beautiful temple where the glad tidings of salvation had been proclaimed, to encourage sinners to return to God, is now changed for private use, and a different purpose. It was the handsomest church for colored people in the state of New York. Built by a congregation of white Baptists, who wanted a more superior building in a different location, sold it with the view that it would continue in the service of God, for less than half the real value. The Asbury congregation continue to hold religious meetings as usual, and worship in a private hall, in charge of Rev. Mr. Varrick.

**BAPTIST CHURCHES.**—There are two large Baptist churches in New York: the respective congregations are large. The Abyssinian Baptist is in the pastoral charge of Rev. J. T. Raymond, an eloquent preacher, gifted, with a first rate education. Zion Baptist church is in the pastoral charge of Rev. Mr. Dutton.

**EPISCOPAL CHURCHES.**—There are two Episcopal Churches located in New York. Rev. Mr. Fraser, an eminent Scotch divine, is pastor of St. Philip's Church. St. Philip's is an ancient, but fine, convenient building, with a large and respectable congregation. The church of the Messiah, a second Episcopal Church, Rev. Alexander Crummill, a native of New York, is Rector. Mr. Crummill is a graduate of Oneida Institute, an accomplished gentleman and scholar. This Congregation is young but exceedingly zealous, and bids fair to be very useful in this community. They lately met with an overwhelming loss at the great fire at Niblo's in Broadway. They lost everything but their

unconquerable zeal. Their fine-toned organ and fixtures were all destroyed by the devouring element; but through their own efforts, the aid of kind friends, and the blessings of Providence, they have fitted up for the present a spacious hall for the accommodation of the congregation, in Houston street.

Presbyterian Churches in New York. Rev. Mr. Pennington, pastor of First Church, is the only colored clergyman, it is said, in the United States, who has the degree of Doctor of Divinity\* conferred on him, which, however, was done in Great Britain, whilst he was in attendance at "The World's Convention"—a delegate from New York. Rev. Henry M. Wilson is pastor of Second Church. Rev. Charles B. Ray, a native of Massachusetts, and late editor of "Colored American," a warm and zealous Anti-Slavery lecturer, possessing a good education, is pastor of Third Presbyterian Church.

It appears that all of the brethren in New York, who possess the advantages that education alone can confer, are deeply engaged in "the Under Ground Rail Road Concern," and are zealous Anti-Slavery lecturers; especially, our highly gifted brethren, Rev. Messrs. S. R. Ward, H. H. Garnett, and C. B. Ray; these worthy brothers work manfully at the Anti-Slavery plough. No doubt there are other clergymen in New York and elsewhere who are very valuable in the cause, in their respective locations, and contribute their full share of usefulness to help emancipation onward. Much hard work is yet to be done before we shall realize the end accomplished. The brethren are to be united in interest. The Church are to be united in their prayers, and with their means and influence encourage the Anti-Slavery Press, the preachers and lecturers, and a flood of light would spring up and burst the mist which shades our cause, that never shall cease to illuminate the Anti-Slavery moral action of the Society, until universal liberty is proclaimed through the length and breadth of this Republic; where slavery in the South is extolled by human flesh dealers as the base of liberty and equality.

There are many more Churches in the Empire State, viz. Albany, Buffalo, Brooklyn, Poughkeepsie, Rochester, Troy, and Williamsburgh. But I have already extended these sheets much farther than I contemplated at the commencement of this work. I will close this subject with a few observations on the unhappy distractions which exist, even now, to a great extent, in the Anti-Slavery ranks, between old and new organizations, which have had a deleterious effect upon some colored people as well as others, and have done their part to cool down some of the public zeal formerly manifested in the cause. Each party have strong claims upon our affections and gratitude, in the matter of truth; all have been towards us benevolent and kind. Anti-Slavery actions have been manifested without grudge or stint. We are chiefly indebted to the united action of all, for being instructed in the advantages of knowing truthful principles. That every man in this, his native country, has a right to equal personal liberty with his neighbor.

Hence it is natural, that we, like all other men, should have a choice in selecting friends, and to adhere to one or the other party; but still, in love with all, for what all have done, we cannot, in justice to ourselves, remain passive any longer. Local and personal prejudice must be buried. Each party must yield something for the benefit of a common cause in which all are interested for its success. Let

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\* The degree was not conferred.



one platform bear up our united action for Liberty. Let strife cease to divide and separate brothers in a righteous cause from each other, no matter how humble. Let the willing offering made be acceptable, and strength will be found in union. Let it be known, and it should be distinctly understood in and out of the Church, to allay any misapprehension leading men may entertain for support of the Church. If the Church is engaged in the cause of righteousness, the more enlightened and the better informed the brethren are, the more able and willing they will be to sustain the gospel ministry at home, and assist to extend the privileges abroad, to those who are in the need of it.

Besides, if the Anti-Slavery principles were established in our churches to any considerable extent, prejudice against one another would soon disappear. There would be so little room left for the prepondering aristocracy to frown his poor neighbor into insignificance, and they would soon become pliant and sociable, in their better judgment; indeed it is a duty incumbent on all colored Americans, to assist in this great work, and to make an effort to help themselves to obtain, by moral suasion, and enjoy equal liberty with other American citizens. And where shall we look on earth with stronger hopes and assurances to find help, than to the man of God, that the prayer of the Church, may wake up the people, and their response ascend to the Giver of all good gifts for aid, in this emergency. It behoves the Church to exercise her influence for the overthrow of the wicked bane, prejudice, which uproots harmony and drives the people into little cliques where they are powerless; who, on the contrary, if united, can accomplish a good work for the benefit of the people. The success of the French Revolution has eminently revived my desponding spirits, to things pertaining to our immediate elevation in this our native country, in the scale of society. Colored Americans, something more, than we have hitherto, can be done to advance our cause; something must be done through the moral action of the Church; her influence especially is wanted to guide, ere the people undertake their own regeneration, and distract the Church with contentism. Let the Church hold back no longer her usefulness with imaginary desecration of the sanctification of the Church. Our cause is holy and sanctified before God and the world. The age of error and superstition is passing away, and reason will resume her empire in the world. Let us be prepared to receive our share of the inestimable blessings. We have heard the lion of the South roar a tremendous growl, to perpetuate and extend slavery in the land of freedom—shake his mane in confusion and sit down and growl again, evidently discomfited, being overtaken in a *Hale* storm, provoked through the arrogance of Southern whirlwind. It is evident, Southern ambiguity cannot lead argument with dignity when it has to confront truth. Popular gaseonade on the divine right, however sanctified by time, for man to hold property in man, is passing away. O let our faith be revived—better time is coming. Let us come to the experiment; it has done well for others, it will do well for us also; to be united in interest and good feelings towards each other, with a right understanding of Christian regard and duty, and all will be well with us.

It is true various revolutions have taken place in France before this, and the country was measurably unsettled (what has been done may be done again). Perhaps it was owing to this plain reason: heretofore the French people were not united in the most important mat-

ters for their own stability, in the administration of government and public affairs; a great lesson this, to be sure. Aristocracy was still rife in France. The partition wall which separated the high from the low, and entailed upon the former influential political power, with their heel upon the neck of the poor, are now sundered and blown away, in the revolution, never to return to France; whatever her destiny might hereafter be. In view of the present change of affairs in that interesting country, everything appears, in my humble view, entirely different to former times. Experience teaches Frenchmen that safety is in union. Hence there is no half-way measures to impede her progress of reformation. Equal rights, brotherhood and fraternity in man, is the righteous and popular will of Frenchmen.

Let the Church look to other nations and ourselves, struggling for liberty, and behold our "masterly inactivity," and perhaps our sympathy will be warmed up to feel an obligation to do something for ourselves; for, after all that our friends have already done, and are now continuing to do for us—recollect, if we desire to see their progress developed, we must help ourselves.

If we expect to be benefitted by the cruel murder of Lovejoy, for pleading our cause at the bar of public opinion, and that, by the hands of his countrymen we must do something. Can we turn our affections towards the memory of the lamented Torry, who was martyred in a cell of Baltimore jail, by an infuriated mob-law of slaveholders, for the sacred cause of equality and liberty, and still do nothing to advance the object worthy of an intelligent people, suffering under wrongs?

Say, brethren, let the mangled hand of Jonathan Walker, a living witness, who escaped from the grasp of the slaveholder, barely with his life, to exhibit the honorable scars inflicted upon him with red hot iron, by slaveholders, for his efforts to emancipate some of his brethren, who are held in unrighteous bondage, keep alive in your hearts and minds, the voluntary sacrifices of life and limbs, our friends have endured for the Anti-Slavery cause; let it stir up a renewed action in us to entertain for one another, the same kind of benevolent feelings Anti-Slavery Societies entertain for

COLORED AMERICANS.

FALL RIVER, May 10, 1848.

N. B. Since the above was written various alterations have taken place by order of the different Conferences held in New-York and Philadelphia. Our Bro. Moore, who officiated last year in Philadelphia, has been appointed to take charge of the Church in Baltimore; and Rev. George W. Gilbert, who has been elected assistant Superintendent, a divine of sterling merit, to supply Bro. Moore's place; Bro. J. P. Thompson has withdrawn from Zion Connection in New York and set up an Independent Church in Wooster Street; Rev. Mr. Fraser, of St. Philip's, died since last May; Rev. Bishop Waters, of Baltimore, is also dead.

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We heartily recommend the above Call upon the Church, so far as it relates to the rejection of the term *African* as applied to Colored Churches or Congregations, or Benevolent Institutions in the United States of America.

HENRY M. WILSON,  
PETER ROSS,  
J. PETERSON,  
W. A. TYSON.





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